

A STUDY OF POWER, POLITICS AND POVERTY IN NECTAR IN SIEVE

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Abstract

Present paper studies power, politics and poverty with reference to Kamala Markandaya's ground breaking work Nectar in Sieve (1954). Different approaches, plight, struggle and oppression of women are portrayed by the writer. The author portrayed poverty of the country. The female protagonist, Rukmani brings out the fact of oppressive and stressful life through lives and experiences. It also concentrates on simplicity, ignorance and abject poverty of the rural people. The novel presents social realism by concentrating readers' attention towards brutal practices like dowry and more. Brutal practices and women's oppression are not eradicated by root yet from these postmodern Indian societies.

Key Words: *Oppression, Struggle, Patriarchy, Power, Poverty, Hunger, Threat.*



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Introduction

“Other farmers and their families, in like plight to ourselves, were also out searching for food; and for every edible plant or root there was a struggle—a desperate competition that made enemies of friends and put an end to humanity.”

– Rukmani - Nectar in Sieve

Kamala Markandaya is one of the writers from commonwealth group. The term district alludes to journalists conceived in nations that were once British settlements and are presently individuals from the financial aspects and political coalition known as the British Commonwealth. Kamala Markandaya was conceived in the southern Indian city of Bangalore in 1924. Her genuine name is Kamala Purnaiya Taylor. She was congratulated by a global popularity and acknowledgment with her novel, *Nectar in a Sieve* (1954).

A crucial job is explored in the realm of English Novel. Kamala Markandaya occupies a very prominent place in the world of Indian English Novel. A wonderful story teller is able to comment upon the Indian reality in an authentic manner. Social authenticity is investigated

in India with an imaginative way. Markandaya traversed the nation since her dad was a rail transport official. She was sharp in watching lifestyle, perspective and method for love of the individuals from lacking elbow room. The battle and abuse of Indian people are portrayed for their nobility in her literature. Kamala Markandaya was keen on reporting and got move on from Madras University and lived in South Indian rustic regions for quite a while and relocated to England in 1948.

We discover the subject of East-West experience reflects in her artistic works. Kamala Markandaya is a productive author and books are credited into her artistic works, these books are; *Nectar in a Sieve* (1954), *Some Inner Fury* (1956), *A Silence of Desire* (1960), *Possession* (1963), *A Handful of Rice* (1966), *The Coffey Dams* (1969), *The Nowhere Man* (1972), *Two Virgins* (1973). She manages the present life and encounters and poured her emotions, thoughts, power and thoughts into her artistic world. Her *Nectar in a Sieve* (1954) makes pursuers to introspect whether we are truly empowered in this harsh and unpleasant life. The novel depicts strife among substandard and unrivaled, poor and rich, East - West experience, mission for other worldliness, hungry, starvation and the sky is the limit from there. Markandaya borrowed the title, *Nectar in a Sieve* from S. T. Coleridge's ballad *Work Without Hope* (1825): *Work without hope draws Nectar in a Sieve, and hope without an object cannot live.*

The above lines delineate rustic life that the novel presents. Nectar symbolizes wellsprings of euphoria, satisfaction, harmony and Sieve symbolizes wretched destitution, worthless endeavors since individuals battle a ton for picking up joy yet because of normal terrible like floods, all are cleared away. It is vain to gather nectar in a sifter. Indian individuals' lives are short; Rukmani's life distressing and severe, her destiny speaks to destiny of pretty much every provincial Indian. The tale has caption Novel of Rural India, the novel doesn't present an account of a specific individual and a specific town, not the narrative of Nathan and Rukmani. It is a story of powerless and hapless Indian organizations and individuals of town and city. There has been a battle for satisfaction in the lives of the Indian ranchers' ages yet has demonstrated to be a vain battle. The creator expects to concentrates Indian battle and persecution and furthermore how ladies are subject of numerous errands, how they battle for financial, social, political, social, abstract and familial position. Abuse implies misuse, viciousness, foul play, underestimation, frailty and social colonialism.

Aim

The present paper aims to explore social distortion in Indian Societies. It also concentrates on how the select novel and characters represent and depict Indian farmers', women's and deprived people's lives. The paper makes introspective questions to the curious research scholars of India. *Oppression of Rural India* can be the sub-title of the theme of this research.

Significance

Farmers and women are being oppressed in the name of development and empowerment. Farmer's plight and oppression are depicted in *Nectar in Sieve* (1954). The present paper concentrates on significant role and plight of Indian farmers and women through the novel of Kamala Markandaya, she portrayed a poor father who is unable to bring a rich husband to his daughter due to his poor life. He is oppressed by dangerous social evil of dowry practice in the rich society which cannot be affordable to poor people. The study focuses farmers should be enriched because they have to face the music like heavy rains and floods that sweep away crops and all efforts of farmers.

Farmers will have to struggle for hungry so they are unable to enjoy dignity in life. Everyone strives to escape from starvation and death. Women and girls have to accept profession of prostitution in order to avoid the starvation and death. The writer tries to bring societies from darkness to light, innocence to experience, and veil to vision by concentrating readers attention towards several barriers in the form of various brutal practices of societies.

Analysis

The tale, *Nectar in a Sieve* introduces an account of a widow's life, Rukmani who portrays a story by looking flashback of her life and reveals to her background and observances about existence. Her biography speaks to situation life in country India. They were five sisters, their dad was a headman of a south Indian town, and her senior sisters were offered with great shares. Her dad couldn't manage the cost of good share at the marriage of Rukmani accordingly she was hitched to a poor share cropper called Nathan. He was an exceptionally adoring man and she was honored with a little girl. The family lived joyfully for a long time, Rukmani made a few companions and one day she came to realize that her significant other need severely needed a child to proceed with the family line. She counseled

Dr. Kenny and in a steady progression she brought forth six children. Their names were Arjun, Thambi, Raja, Murugan, Selvan and Kuti. The two of them needed to confront customary money related issues and the quiet and calm life was upset when a tannery was built up in a town. It brings employments for youths just as social shades of malice like betting, drinking and prostitution.

It grew soon and the proprietor obtained neighboring grounds and more individuals in the town got landless. Rukmani's little girl crossed fourteen, she couldn't bear a youngster following five years of her marriage, her better half abandoned her and remarries with another. Ira had to live with her folks in this circumstance. Rukmani's children landed positions in tannery and towns. She was ceaselessly confronting incident. Her harvests were crushed by substantial downpours. The family was very nearly starvation; they needed to pay lease to land-rulers. Her third child was slaughtered by tannery security, she couldn't do anything. One year from now a serious dry season pulverized their harvests and they didn't have anything to eat. She was battling a great deal to endure the family while her little girl Ira acknowledged prostitution for a similar reason. Her last child Kuti passed on of starvation. One disaster pursued another and struck her family.

Landowner requested that they empty his territory since they were not ready to pay the lease. The land was offered to the tannery. They chose to city where their child Murugan was working and look for cover. In any case, Ira and her sibling Selvam chose to remain in the town. Nathan and Rukmani relocated to the city with crushing sadness and feet. Both of them needed to find their child in the city yet their endeavors were useless. They needed to live in sanctuary where the minister gave them something to eat. Their heap of garments were taken around evening time, they totally got vulnerable. They attempted to look for their child and a little vagrant kid Puli helped them in this errand. They found their child who had just abandoned his significant other and kids. Poor people lady was battling hard so as to endure. Their little girl in law Ammu mercilessly requested that they live the spot. They returned to the sanctuary and lived on philanthropy like homeless people. This was most noticeably terrible period of their life, they lived on philanthropy, they earned almost no and they wanted to have adequate cash for charge for restoring their town. By and by destiny was coldblooded to them.

Nathan was soaked with downpour water and grew high fever and inhaled his last.

Poor Rukmani was disregarded and Puli helped her and gave her passionate help. Rukmani adored him like her own child and returned to the town. Ira and Selvan energetically invited both of them. Selvan looked for his mother. Rukmani returned to her home and continued living her in servile neediness, enduring torment and anguish still recuperating her injuries. She could recover her otherworldly congruity and kept parity in this state of mind of other worldliness that makes her to go into an amazing flashback. Be that as it may, it isn't just the narrative of Rukmani and Nathan yet it is the tale of vulnerable Indian individuals and hapless framework whose nectar of life drops out of the sifter of wretched neediness, persecution and battle. Rukmani represents the plight of the rural India. She depicts how rural lives are destroyed by natural disastrous in the novel (1954:42): *People were moving about amid this destruction, picking out a rag here, a bundle there, hugging those things that they thought to be theirs, moving haltingly and with a kind of despair about them.*

Kamala Markandaya presents pitiless scenes of the flood assaulting the towns. She portrays a dangerous state of mind of nature; individuals are defenseless before her boundless forces. The individuals were hurrying back and forth for enduring lives from the brutal flood; they were picking their possessions in their grasp. Coldblooded hand of the nature grabbed their things. The individuals got defenseless and miserable because of these dangerous causes by the nature. Individuals were completely broken and burglarized. Here, we can watch the battle and abuse of rustic individuals and their hopeful perspectives towards life.

The creator depicts sensible conditions of provincial India. She delineates the working of moneylenders in the town. Moneylender Biswas abuses the poor residents with no compassion. Nathan a sharecropper buckles down on his property, yet quite a bit of his profit goes to the proprietor of the land. He needed to leave the homestead and relocated to city. The tale Nectar in a Sieve presents Indian country life as saturated with the dimness of absence of education and obliviousness. Rustic India doesn't understand the significance of instruction. They are superstitious (1954:18): *My mom, at whatever point I have visited, would cause me to go with her to a sanctuary, and together we would supplicate and ask before the god, beseeching for help until we were jubilant yet the God has different activities.*

This issue is worried for the two Rukmani and her girl Ira, Rukmani's mom would take her to sanctuary at whatever point she visits her they would sit together and petition God for a considerable length of time for the kindness of the God. Once in a while, they felt

dazedness due to imploring extended periods of time; however the relentless God didn't support them. Along these lines Kamala Markandaya concentrates that Indian provincial individuals are aimlessly trust God, they are not being taught appropriately. They are being mistreated for the sake of such enchanted forces. They try sincerely however they are not prepared to change their mindset towards scholarly love of life. They don't battle for their privileges because of their extremism.

Dr. Kenny continually spurs them to battle for their privileges however they don't acknowledge new patterns for changing way of life. Ira needed to take prostitution to endure her family (1954:50): *Ira was sitting with her face in her arms. She looked up as her father and I came in and her mouth moved a little, loosely, as if she had no control over her lips. She was lovely still but and hopelessness had shadowed her eyes and lined her forehead.* Rukmani presents us a look at Ira's psychological state after she was abandoned by her significant other. She portrays Ira sitting in sad condition. She held her face in both her arms when her dad requested that her state something in she was not able express her smothered sentiments. Ira still looked lovely yet her strain and misery made dim spots under her eyes and lines on her brow. Kamala Markandaya shows that ladies have an excessive amount to express yet they can't express to their powerless condition.

The novel portrays appetite as a threat to dignity because as Rukmani continued looking for nobility, hunger is a powerful foe. Dread of yearning, she says, torments the tranquility of each worker who lives by the impulses of the breeze and downpour. Tired of steady yearning, her senior children separate the family to look for new lives in another land. Another child resorts to robbery and is slaughtered for it, leaving Rukmani to lament for his unimportant life. Her little girl picks the corruption of prostitution over the debasement of starvation. Rukmani almost turns into a killer, thinking Kunthi has come to take the remainder of their rice. In the city, Rukmani watches the supplicants at the sanctuary pushing and pushing like creatures to verify a portion of nourishment. So also, homeless person kids growl and battle like brutes over a piece dropped in the road.

Rukmani prosecutes both the industrialization of the towns, spoke to by the tannery, and the laws of land proprietorship that ruin and uproot workers like her and Nathan. In *Nectar in a Sieve*, hunger breeds criminals, whores, killers, and subhuman brutes. Not exclusively nature's impulses yet additionally the decisions of an out of line society produce

the dishonorable hopelessness of starvation. Power plays a vital role in the novel, poor people in Markandaya's tale frequently endure on account of the solid, yet some of them comprehend that information is a ground-breaking weapon for change. Rukmani demands showing every last bit of her kids to peruse and compose, despite the fact that numerous in the town accept such information prompts inconvenience. Her oldest children are marked troublemakers since they set out to band the laborers together in a strike for better wages.

The tannery wins in light of the fact that the laborers' alliance neglects to hold. Arjun grumbles that the individuals will never pick up resounding Kenny's feelings as an informed pariah. Rukmani goes to Kenny in light of the fact that, she says, white men have control. Kenny utilizes his capacity for good, treating poor people and raising assets to fabricate a clinic. Kunthi utilizes her insight to practice an abhorrent power, yet once Nathan and Rukmani share reality with one another, Kunthi's control over them is broken. Puli shares his insight into the city to help Nathan and Rukmani set aside cash for their admission home. All through the novel, the splendid characters are the individuals who apply their insight to assist individuals with standing together in a presentation of good power.

Truth as strength is depicted in a novel; Rukmani is a solid voice for the world's poor since she talks with clearness and truth. She uncovers a world the educated are only occasionally compelled to look at, and her portrayals of the physical attacks of starvation are straightforward, ground-breaking, and immortal. One of Rukmani's specific qualities lies in going up against her own misguided judgments, as individuals and occasions regularly challenge her conventional perspectives. Her children revoke their station, her little girl reclassifies shame, and her grandson crosses the boundary of skin shading. Kenny requests that she reexamine her previously established inclinations about doubting outsiders, enduring latently, and making a move against foul play. For each situation, Rukmani gets more grounded as a result of her dedication to truth, and simultaneously she displays the Hindu conviction that reality rises above all other virtues. Fruitfulness is so valuable to Rukmani that she goes out on a limb to seek after it. At the point when she is pregnant with Ira, she experiences a cobra in her pumpkin vine, and however it may have executed her and induces early work, she doesn't quit raising vegetables inspired by a paranoid fear of snakes.

Her vegetables are a wellspring of both nourishment and magnificence to Rukmani, and she looks at their adjusted shapes to ripe young ladies. She overcomes her dread of an

outside specialist to look for treatment for desolateness, taking a chance with Nathan's objection. Due to Kunthi's extortion, the hazard stretches out to losing Nathan's affection and backing, without which she believes she can't live. Ira's tragedies additionally come from barrenness, and she loses her better half to another lady since she can't give him children. The richness of the land is foremost, for when the land doesn't deliver, the family starves. Pictures of grains of rice, growing paddy, and the reap speak to life itself.

Markandaya ridiculed Indian social orders that little youngsters like Rukmani can't wed a rich man on the grounds that their dads can not manage the cost of a colossal endowment. Rukmani and Nathan lose their home and should leave their child, girl, and grand kid behind; shows the impact of modernization on family life. Kamala Markandaya depicted hopeful ladies those were battling for something positive. She depicted a bleak situation of Indian life because of changes in social, monetary and political circles yet she accepts that fellowship and shared comprehension can make an important presence for individuals.

Markandaya's characters speak to great and shrewdness characteristics, great characters are constantly prepared to address the difficulties of the existence which is made by underhanded. She focuses a voyage of a lady from self penances to self-acknowledgment and they are unequivocally energetic towards their objectives. The creator demonstrates the predicament of ladies in country India of evolving situation. Kamala Markandaya is the principal Indian essayist who tests into the lady's mind. A lady possesses a prominent job in her books. She depicts the lady who battles against savage powers which are outside her ability to control as Rukmani in *Nectar in a Sieve*. However, they didn't defy these coldblooded fierce practices.

Kamala Markandaya depicts Ira sitting in hopeless condition. She held her face in both her arms when her father asked her to say something and she was unable to express her suppressed feelings. Ira still looked beautiful but her tension and hopelessness created dark spots under her eyes and lines on her forehead. Kamala Markandaya shows that women have too much to express but they are unable to express due to their helpless condition. She portrayed a gloomy scenario of Indian life due to changes in social, economic and political spheres yet she believes that togetherness and mutual understanding can create a meaningful existence for human beings. Markandaya's characters represent good and evil qualities, good

characters are always ready to meet the challenges of the life which is created by evil. The novel concentrates a journey of a woman from self sacrifices to self-realization and they are strongly passionate towards their goals. The author proves the plight of women in rural India of changing scenario. Kamala Markandaya is the first Indian writer who probes into the woman's psyche. A woman occupies a conspicuous role in her novels. She portrays the woman who struggles against cruel forces which are beyond her control as Rukmani in *Nectar in a Sieve*. But they did not rebel against these cruel brutal practices.

Conclusion

The paper has focused on some reflective issues and difficulties for Indian social orders, ladies are not completely enabled in India, they are being abused despite the fact that they are battling for their privileges, and they are not ready to express their stifled voices. Indian man controlled society is solid and inward voices of ladies are not being showed against it. Country India battle a great deal yet common heartbreaking all of a sudden fallen their harvests and pushed them into wretched neediness, they have an immense issue of starvation so they do any calling to endure their family however some evil successful underhandedness powers attempts to destruct their endeavors. People battle a great deal to accomplish their unlimited desires; they are ransacking each other in this postmodern period. Instructed and advanced individuals have difficulties to kill these lacks of education for splendid and straightforward and amazing India. Farmers face natural disasters and they are being victims of power politics in India. Rukamani and other characters represent a glimpse of Ira's mental state after she was deserted by her husband. The study has concentrated on some introspective issues and challenges for Indian societies, women are not totally empowered in India, they are being oppressed even though they are struggling for their rights, and they are not able to express their suppressed voices.

Indian patriarchy is strong and inner voices of women are not being manifested against it. Rural India struggle a lot but natural disastrous suddenly collapsed their crops and pushed them into abject poverty, they have a huge problem of starvation so they do any profession to survive their family but some ill effective evil powers tries to destruct their efforts. Men and women struggle a lot to achieve their endless expectations; they are robbing each other in this postmodern era. Educated and enriched people have challenges to eradicate this illiteracy for bright and transparent and incredible India. Markandaya satirized Indian

societies that young girls like Rukmani are unable to marry a rich man because their fathers cannot afford a huge dowry. Rukmani and Nathan lose their home and must leave their son, daughter, and grandchild behind; shows the effect of modernization on family life. Kamala Markandaya portrayed optimistic women those were struggling for something positive.

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